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ACIES ORDINATA



THE DIRECTOR'S MONTHLY REVIEW
ISSUED BY THE
:: CENTRAL SECRETARIATE OF SODALITIES OF OUR LADY :: ::
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THE PREFECT OF THE SODALITY.

I

"Among the Officers, the Prefect is the first in authority and is, so to speak, the right hand of the Father Director. Along with him he presides at meetings and, with due subordination to him, takes part in everything regarding the government of the Sodality, and especially in the question of the admission and dismissal of Sodalists." Rule 53.

Many Directors hardly know what to do with the Prefects, what to expect of them, or what work to use them for. The office of Prefect is often, hardly more than a title, an honor or a reward conferred on one of the best Sodalists. In such cases, the functions of the Prefect (whether man or woman) are discharged by reciting the opening prayers at the meetings. Sometimes the Sodalists at the time of the elections ask one another: Why so much ceremony and solemnity? Someone is being elected for nothing. What is there in being Prefect anyhow?

There is more in this matter than a question about a particular office. For wherever the Prefect has hardly any other duty than that of saying the aforesaid prayers and bearing certain honors, I make bold to say that the Sodality itself is weak and limps. For the reason why no work outside of these external duties is given to the Prefect, is usually that the Sodality itself, does not act like a Sodality, and is not really alive. Where nothing else is required of the Sodalists than to meet once a week to say certain prayers and hear a sermonette from their Director, it is truly incomprehensible, what duties are incumbent on the Prefect or the other officers, except those just mentioned and perhaps some watchfulness over the moral conduct of the Sodalists.

But even in relatively good Sodalities, the Prefectship is sometimes hardly anything more than a name and an honorary office. There may be apostolic and ascetic exercises, Sections, Academies, instruction of Candidates, Consultations, etc., but all of them are directed, or rather carried on by the Director and by all the Sodalists together, and nothing more falls to the Prefect than the privilege of being the first to give his opinion. And at times Prefects of this sort are so quiet and placid that it is almost against their very nature to speak or move or propose anything. They are examples of an exaggerated mildness and a too passive modesty; they are flowers which bloom for God alone and spread no fragrance abroad for men. In such cases, the Director is to blame, if he puts a sort of statue like that in the Prefectship, or if he thinks, perhaps from excessive zeal, that it is the Director who should do everything in the Sodality. The prudent Director should not only see that the Sodality be full of life and action, but he should also take care that this activity, come from the Sodalists themselves rather than from himself. True life exists where movement comes from the internal power of the actor, as philosophy teaches, not where it is due only to some exterior moving being.

Hence the wise Director will avoid both extremes: the entire lack of social action, and action which comes solely from exterior pressure. When the Director adopts this policy, he will see at once the utility and even the necessity of a good, active Prefect as an intermediary between himself and the Sodalists.

II

What then can be done practically so that interior social life may flourish in the Sodality and

that the Prefect may head the Sodality in an active manner, and at the same time in perfect harmony with the Director?

First. **A Prefect should be chosen who is naturally fit for action and for spontaneous action.** Always before the election, or even in the consultation previous to proposing the new Council, the Director should set out clearly the qualities necessary to a good Prefect. Let him tell the Consultors (and afterwards the Sodalists) that it is not enough if the Prefect lives an exemplary life, if he be pious, if he be loved and highly esteemed by all. Certainly these qualities are all necessary, but they are not sufficient. The future Prefect must be a natural leader, who knows what ought to be done, how to distribute work among others, how the members are to be encouraged and how they are to be instructed to work properly and strenuously. Another quality very necessary for the Prefect is **initiative**, so that he may see immediately and spontaneously what should be undertaken for the fostering of the interior and the exterior life of the Sodality so that he may be able to propose good plans of action to the Director and the Sodalists. The Director therefore should look around carefully before the election for a candidate of this sort whom he may propose to the Council and later to the Sodality. But if the Sodality nevertheless following tradition or custom should elect some pious Prefect who knows nothing about work, the Director is free to oppose the election outright and to veto it. To do this without exciting ill-feeling perhaps it will be wiser in such a case to elect the pious old gentleman to the officer of "Honorary Prefect", or if his merits be very great "Perpetual Honorary Prefect", and then proceed to the election of an active, energetic Prefect.

Sometimes a man who is otherwise very fit for the office of Prefect, has some defects which are a bar to his election. Unless these defects come from nature, independently of free will, the Director can admonish the man to make extra efforts to get rid of them, and strive manfully to render himself thoroughly fit for the proper discharge of such high and important duties. It may well be that such an admonition will be fruitful. Certainly it will be more profitable for the Sodality to have a Prefect subject to some minor human failings but full of the love of divine things and zealous for the active apostolate, than a very pious Prefect incapable of action.

Secondly. **Once a good Prefect has been chosen, the Director should instruct him thoroughly as to his duties.**

Let the Director say to him. "The 53d Rule says that the Prefect is to be *pratically the right hand* of fhe Director, in managing the Sodality. And this is what I wish of you." Let the Director explain what this means. Let him invite the Prefect to speak with great sincerity and liberty and never to think that his suggesting courses of action will be troublesome to the Director. The Prefect should continue his suggestions even though the Director sometimes totally rejects the things proposed. The Prefect ought to be a true intermediary between the Director and the Sodalists; and should make known the desires and plans of the Director to the Sodalists, and vice versa. He should help to kindle a holy love for the Sodality in the hearts of his fellow-Sodalists, and foster among them piety and apostolic zeal. Let the Prefect be assured that it will always be very acceptable to the Director, if the Sodalists communicate their desires, satisfactions, complaints, etc., first of all to the Prefect and always regard the Prefect as their immediate superior and leader.

Third. **Let the Director make use of the Prefect's help, and leave many concrete matters to his care.** In deciding upon a new work for example, the Director should hardly settle anything, without having first had the Prefect's opinion, even though the Council be not assembled about the matter. As for the determination of minor matters, such as what pertains to the order of the meeting, the decorating of the chapel, the fixing of times for Section meetings, etc., unless some reason weightier than ordinary demands, it, the Director should never take anything on himself, but should systematically leave all these matters to the Prefect to arrange; and if anyone else suggests something of minor moment, the Director should advise him to settle the business with the Prefect, etc. In other words the Prefect is to the Director of the Sodality, just about what the Minister is to the Rector or the Superior of one of our houses.

The Prefect ought to be present from time to time at Section meetings, even where he is not a member; he should be present too at the Academies, and very frequently at the instruction of Candidates, in which he can sometimes take an active part, so as to have a better knowledge of the Candidates and be able to pass jugdment on their fitness for admission. Besides he will examine the books of the Secretary from time to time, look over the Library and take care generally that none of the other officers neglect their duty. In all this activity however, the Prefect should confine himself especially to the preservation of external order; direct care of the spiritual interests of the Sodality is not his business but the Director's. Needless to say the Prefect must pro-

ceed with great modesty and charity, and he must not use his authority in an odious manner ; much less should he ever prefer his own authority to that of the Director. The best Prefect will be the one who combines good personal example with cheerful activity and great gentleness and affability in dealing with his fellow-Sodalists.

III

Two corollaries may be added to the above.

1. All that we have said seems applicable in some degree, in absolutely all Sodalities ; even in those for Children.

2. It seems advisable, however to allow the greatest authority to the Prefect in Sodalities of men and of adults generally, *less* in those of women, *least of all* in Sodalities of boys and girls. In women's Sodalities also one finds at times very good Prefects who can help the Director very much and from whom he can learn a thing or two. Care is to be taken however lest on account of the Prefect, jealousy or factions should creep into the Sodality, (as sometimes happens among women).

Hence the prudent Director, especially of Women's Sodalities, will be on his guard not to seem to be very much under the rule or even influence of a militant Prefect, but while carefully preserving her authority, he will listen freely to the other members of the Council, and will keep his authority superior to that of the Prefect and entirely independent of her.

IV

The office of the Assistants is similar to that of the Prefect but subordinated to it. In larger Sodalities, it is customary for the Prefect and the Assistants to divide some duties among them, so that e. g. the first Assistant keeps special watch over the Sections, and another over the Academies. Or sometimes, the Sections are divided amongst the Assistants. Certainly it is not a good sign if the Assistants in a Sodality, as is unfortunately often the case, have nothing but the name, and all their work consists in saying the prayers in place of the Prefect when he is absent from the meeting.

The Sodality in Mexico is suffering. Meetings, talks, direction, Sacraments, are hard to obtain where priests become fewer and where churches are closed by armed soldiery.

Members of the Mystical Body of Christ, Children of Our Lady of Guadalupe, Mexican Sodalists have every claim to the public prayers of all Sodalities of Our Lady.

When the Holy Father ordered prayers for Mexico in Rome, he hoped the world would follow his example.

Sodalists and Catholic Periodicals

Sodalists need *the spirit of the martyrs* today as much as did the clients of Mary in the times of Nero. They must be able and willing to look great temporal advantages in the face and deliberately turn their backs upon them. There are times when poverty, with its attendant contempt and suffering must be embraced. To know these things, instruction is necessary.

Here is where the Director can do good work. Oral instructions are good, but the printed word cannot be dispensed with. The Director can therefore *urge subscriptions* to serious Catholic periodicals.

Urging will not suffice. The Director will find it useful to *refer* to these periodicals in particular instances, and even *paper in hand, read to the assembled Sodalists*, the narration of the facts and the just commentaries of the editors. Many proposed laws have a very innocent, even a very beneficent appearance. Secular journals laud them. The uninstructed Sodalist sees nothing to take exception to in them. Let the Director read Catholic editorial comment and criticism of those laws. Let him show the danger of Catholics being deceived by fair appearances. If a Director once makes good use of Catholic periodicals, when he urges his Sodalities to subscribe to them and to read them, his words will have more weight. Let him *institute Study Clubs* and set just those laws for study. A list of apt references to current literature on the point will then be required. Several Sodalists may be invited to prepare and keep up a catalogue of such articles; this will help to ensure the permanence of the Study Club.

Nothing is more common than unfavorable criticisms of the so-called Catholic countries, because of the evil treatment meted out to Catholics there. But if these critics do not study public questions closely enough to vote intelligently, they must inevitably share in the blame for anti-Catholic legislation, which is passed in their own countries. It is not enough to see the faults of fellow-Catholics; one must learn from their errors. This is true for all Catholics, but especially for the Sodalists of Our Lady, bound as they are by their rules to *defend the Church against her enemies.*

Moreover, where there seems to be prejudice and opposition to the Church, an impartial investigation reveals from time to time, that it is not bad-will which moves our opponents but total *ignorance of the Catholic view-point*, or even ignorance that there *is* such a thing as a Catholic view-point, on the matter in question. To explain that view-point to well-intentioned non-Catholics of one's acquaintance is an excellent work, but one must be well-read to succeed. Hence the need of subscribing to Catholic periodicals.

We speak of sacrifice, the cross, etc. Is it difficult for the Sodalist to set himself to read something beside the daily paper? Is a serious Catholic periodical a repelling sight for him because it has no pictures to relieve the monotony of its black and white? Let him take it up and read it nevertheless. That is one of the practical ways of "taking up the cross". It is disagreeable too to turn out uf a nice warm bed at six o'

clock on a cold, dark winter morning, but if it must be done so as to gain a living for one's self and dependents, it is done. To read Catholic periodicals and keep informed of the Church's needs, which are the needs of souls redeemed by Christ and dear to Mary, is the first step necessary towards supplying those needs, and one of the plain duties of Sodalists.

Some Directors will smile incredulously at the suggestion that their young, and as they think *frivolous* Sodalists, can ever be brought to subscribe to and much less to read a serious Catholic monthly or weekly. Let them strike out nevertheless with confidence and they may be surprised at the result. We well remember how a scholastic obtained a large number of subscriptions to "*America*" among young college students, whose favorite literature seemed to be the daily paper, the Saturday Evening Post and Moving Picture Reviews. Can you imagine a more unpromising field for a canvasser? Well, numbers subscribed to "*America*", and what is more, they read it, and what is still more, they *discussed* the contents. What an excellent preparation for intelligent Catholic citizenship? "But they were males and my Sodalists are only frivolous females?" Yes but they have the vote, or if they haven't they *will* have it. Get them ready for it. Have faith! Try!

And write us all about it!

Letters to the Editor

The Ristretti once more.

Reverend Father in Christ,

I was well aware of the Response of Very Reverend Father General Wernz about the *ristretti*. All that I wished to establish in my letter was that the *ristretti* of the Sodalities of Our Lady are and were widely known in the Society and that they flourished both before the Suppression of the Society and after its Restoration, at least in Italy and especially in the Roman province. I believe the same can be said about other countries and provinces; but their history is not well enough known to me.

I know too that on account of the iniquity of the times hardly one of those *ristretti* has survived even in Rome. And hence they seem new and foreign to our younger men.

But in the last century, before the Roman and other Italian provinces were broken up, and when each of them had many colleges, there were many of these small Sodalities which were often known by different names. Among others I may mention that which was named after St. Aloysius, and which was commonly called *dei Luigini.*

It was a *ristretto* distinct from the Sodality of Our Lady, although, in very many cases, formed by Sodalists conspicuous for greater piety and blamelessness of life and which held its meetings on days other than those set for the Sodality.

The founder of this *ristretto* in our province was Father Joseph Spedaliere, a Sicilian, a man who was very zealous for the Institute, and who was provincial for more than twenty years in Rome, Sicily and Naples.

While in the Roman province, he strove very hard to have the Aloysian *ristretto* established in each of the Colleges of the province; and in the year 1840, as appears from the catalogue, at least thirteen Colleges outside Rome had their *ristretto* under the name and title of St. Aloysius Gonzaga, although at the same time the Sodalities of Our Lady were everywhere in operation. At Rome, the Aloysian *ristretto* was not established because Father Joseph Bonvicini had anticipated Father Spedaliere and had already formed a *ristretto* in honor of the Sacred Hearts of Jesus and Mary and of the Holy Apostles, a *ristretto* which lives and works under the direction of Father Joseph Corsi (1). And that was not all. Other *ristretti* arose from time to time in other places without any damage to the Sodalities of Our Lady.

What shall I say then about the response of Very Reverend Father Wernz? I am for it heart and soul, and I affirm that it is quite full of wisdom and prudence.

Who would deny that the lesser Sodalities should give place to the greater? Or that the former should not be established until the latter are on a solid footing and have a numerous membership? But if the man at the head of the Sodality has too much to do, another priest can be assigned to direct the *ristretto*. That is almost always done. For example in Rome at present the Society has five Sodalities of Our Lady for young men and one *ristretto*; each of these Sodalities has its particular director and so has the *ristretto*.

Besides the institution of *ristretti*, if properly done, seems thoroughly consonant with the doctrine of Very Reverend Father General Wernz. In an instruction which he gave in 1910, containing the Common Rules of the Sodalities of Our Lady, he treats in the third section of the formation of Sections; and hence in many Sodalities there are the Eucharistic Section, the Missionary Section, the St. Vincent de Paul Section, etc.

Now I ask you Reverend Father, are not these sections so many *ristretti*, which have originated in the Sodalities? Certainly the Eucharistic Section at least, seems to differ from our *ristretti* only in name. Let us not quarrel over names.

It is rather to be desired that each of our Sodalities should be increased in numbers and in merit, so that there should never be lacking Sodalists, desirous of a more than ordinary holiness of life, and fit to form many ristretti under our direction, which will produce rich fruits in the Church as in the days of Fathers Galluzzi, de Benedictis, Tavani, etc.

I commend myself to your Holy Sacrifices and prayers. Your reverence's servant in Christ.

Peter Galletti, S. J.

(1) Cf. *Memorie Storiche intorno alla provincia romana d. C. d. G. dal 1814 al 1914.* Vol. I, pp. 336, 412. Prato - Tip. Giachetti, 1914.

Editor's Note. Neither now, nor in the beginning did we wish to oppose what Father Galletti had so zealously and wisely proposed. Solely on occasion of his remarks, we believed it well to advise our readers, that the first thing to secure was the ordinary life of the Sodality, as Father Galletti himself has just said. And really what would it profit to have a *ristretto* or two or even a flourishing Section if the Sodatities of the country were languishing? It is necessary therefore to do the one and not omit the other. We are certainly all agreed about that. And we admit too that a good *ristretto* or Section can help very much to re-establishing the whole life of the Sodality.

Retreat Reading for Boys' Sodality.

Dear Rev. Father, P. C.,

Regarding the Boys' Library, Retreat reading, etc., from considerable experience in Australia and in Ireland, I venture to suggest a few answers to the queries made in the March "*Acies Ordinata*".

1st. *What is a good Meditation Book to read aloud*, etc.? I suggest *Father Rickaby's* " Ye are Christs "; Father Bede Jarrett's (O. P.) " Meditations for Layfolk" — *though this may prove a little dry here and there.*

2nd. *What are the best books for boys, retreats*, etc.? I once got a large and very varied selection of the *Irish* and *English Catholic Truth Society* publications- biographical, historical, fiction, etc., together with many more of the *Irish Messenger Series*, and then sorted them out - mixing up serious with lighter books, and had them cheaply bound into quite a number of volumes (each containing eight or nine pamphlets), and simply numbered them - and they proved the most attractive books the boys ever read. *Boys don't like long pious books*; they will devour *short* ones - and if you have fifty or one hundred volumes of such books, no boy will ever exhaust them, and all the boys will read and devour them.

If a little docket be inserted on the inside of the cover with " *Gift presented by so and so* " - the library will grow rapidly. (*That Memorial idea, which helps build colleges!* Ed.). Catalogues may be had from each of the above firms - and a *good* Library may be easily built up for a very modest sum.

If anybody wishes to have a set of such catalogues with suitable booklets pencil-marked, I shall be happy to supply them.

Yours in Christ.

Wm. Stephenson, S. J.
Director, Men's Sodality of the B. V. M.
S. Ignatius College, Galway, Ireland.

Editor's note. *We are very grateful indeed to Father Stephenson. His letter is a real service.*

" As we had no chapel for some time, the Sodality meetings practically ceased. Now the old Lutheran Church has been bought and remodeled to serve as a College Chapel. With this change of affairs the Sodalities have revived.

" We have endeavored to make matters as strict as possible with regard to membership and candidature. Most of the students in my Division have not been enrolled, and I have laid down strict regulations for membership. Besides giving a written promise for membership, they must observe all rules faithfully during their three months' probation. There are about one hundred and eleven applicants. "

J. A. Robidoux, S. J.,
Loyola College, Los Angeles, Calif.

PRACTICAL QUESTIONS

Can the Prefect admit to the Sodality? The case proposed to us is as follows: In a girl's Sodality which dates from 1874, the receptions of recent years at least (and probably from the very beginning of the Sodality's existence) were conducted according to a Manual which prescribed that the reception should be made by the Prefect, who therefore recited the formula of admission. But at the beginning of last December, when the director was looking over a more recent Manual, he was astonished to read that according to a Rescript of January 1886, the admission to be Sodality should, under pain of invalidity, be made by the Director himself.

What is to be thought then of the past receptions? I do not see clearly why they would be invalid if made *now*, because the 28th of the Common Rules says:

" It is in fact, absolutely speaking, sufficient for the validity of this act that one who has power to receive and he who is to be received should manifest their formal will in the matter by some outward sign ".

Now the Director by formerly committing his role to the Prefect, manifested by an outward sign that he ratified whatever she did in this matter.

But the difficulty here is that the Rule referred to was given by Very Rev. Father Wernz in 1910, whereas the rescript is of 1886.

The Director in question in the beginning of December explained the whole situation to the Sodalists who were present at the ordinary meeting and warned them that the consecration which is usually made every year in the solemn meeting on the feast of the Immaculate Conception, should be made by them mentally as if for the first time. On that occasion he read the formula of consecration which each of those present mentally approved on their part. Then he pronounced the formula of admission for all in a body.

What is to be thought of the receptions formerly made by the Prefect?

What about the last admission as a body? Is it a *sanatio in radice?*

Answer. Only the Director or a priest delegated by him can admit to the Sodality. The Director cannot delegate the Prefect (whether man or woman) to do more than pronounce the formula of admission. If therefore the Prefect always proposed to the Director beforehand the names of the persons to be admitted, and

if the Director openly assented to their admission, by this act of his he admitted the Sodalists on his part and the admission was valid in this respect. Otherwise it was invalid. If to supply the defect he repeated the formula of admission (as related above), that was a revalidation, not a *sanatio in radice*.

CHRONICLE

The Boston College Sodalities have been providing weekly talks by some of their number to the boys of the North End Catholic Guild. One spoke on Catholic Summer Camps, reviewing also what is done by non-Catholics. Another spoke on Directors in Summer Playgrounds. Earlier in the year, lectures were given on the Spiritual Value of Athletics, The Catholic College, The Mass, College Dramatics, The Infallible Church. The College paper "The Heights" tell us that the auditors were Italian young men and boys who are either working or attending the public schools. The lectures which have stirred up a lot of enthusiasm and are keenly appreciated by the boys, were given under the auspices of the Charitable Bureau of the Boston Diocese. An Excellent example of a Sodality cooperating with the church authorities.

Hungarian National Sodality Congress in preparation. The Congress which is being prepared in Budapest by the Sodalities of Our Lady from all Hungary, will be held on May 23-25 inclusive, and to judge from the printed program will certainly be far greater than any hitherto held. A preliminary novena will be held in every Sodality for the success of the Congress, May 14-22.

The novena is to terminate in Budapest in the grand chapel of the Sodality building, one service being at 4,30 for young folks, and one at 5,30 and a nother at 6,30 for adults. In many places there will be friendly gatherings of Sodalists so that Sodalists from differen- parts of the country may become acquainted.

On Pentecost Sunday, May 23, the *Cardinal Primate* will celebrate Mass at 8 o'clock at which there will be a general Communion of all the Sodalists. 6,000 are expected; *6 Bishops* will give Holy Communion, and the Rev. Provincial of the *Carmelites* will preach.

Cardinal Csernoch will preside at the solemn meeting to be held at 10,30 a. m. in the largest auditorium. *Father Csavossy, S. J.*, Provincial of Hungary, the Chief Justice of the Appellate Court and the Director of a public school will speak. Music is to be rendered by Sodalists.

A banquet will be given in the garden of the Public Magistrates.

A festive procession through the city to the Mount of St. Gerard will lead up to the blessing of the "Grotto of Lourdes" with its new 40 foot statue which looks down on the river and the city. Other Catholic associations will join the procession so that about 100,000 persons will be present.

May 24, at 8 a. m. there will be Mass and Sodality devotions in different places for the *different classes* of Sodalists: men, women, young men, young women, and girls. The celebrants include *Mgr. Orsenigo*, the Apostolic Nuncio to Hungary, and some Bishops. The speakers will be men of different orders.

At 10,30 there will be *meetings for the different classes of Sodalists.* The men's meeting will be under the presidency of the Vicar General; that for women under an auxiliary bishop (3 matrons will speak) that for young men, presided over by the Bishop of Csanada will commence the Aloysian Centenary celebrations, and the speakers will include a University Professor, a university student, 2 high school students, and a clerk. Meetings will be held in two places for unmarried women.

Section meetings will be held in the afternoon according to the different classes.

Meetings of Major Officers will be held at that time, for Sodalities of men, women, University students (men and women separately), high school boys, young workingmen and girls.

The Directors' Meeting under the presidency of the Vicar General and Our Provincial will have as speakers two secular priests professors of Theology.

At 7.30 p. m. there will be a *torch-light procession* to the grotto of Lourdes for men only.

May 24, a *general pilgrimage* to the Hermitage of Mary outside the city.

The railroads and 21 city hotels gave specially reduced rates to the Congressists. Young delegates will be received in Catholic schools and religious houses. Many Budapest families will give free lodging to out-of-town Sodalists.

At the same time the *Golden Book of the Hungarian Sodalities* will be issued, in which the history, condition and activities of each Sodality will be set forth. To ensure a complete statement, each Bishop some time ago designated commissioners to collect the necessary information and put it in shape. Each of the Provincials of Religious orders did the same.

Nothing is more notable and significant than the universal attitude of esteem and interest in the Sodality which is taken by the Episcopate and the religious orders in Hungary.

Father Nemo's experience. The author of the following account asked us to keep his name secret. His story is certainly calculated to teach and invites to imitation.

In a large city filled with Protestants, Father is trying to cultivate a few thousand scattered Catholics. He began by founding the Sodality in order *to train helpers for himself.* Not content with one Sodality, he founded others as occasion offered, so that today he has *eight*, comprising priests, school-mistresses, men, young men, etc.

Besides attending to the spiritual life, great attention is given to a knowledge of religion. The School-mistresses have their *Dogmatic Section.* They use good books on the creed; out of which each reads over a chapter or two before the meeting of the Section, and then helped by the Director's questions, and correc-

tions, they explain orally the chapters read, discuss the matter and solve objections. So too in the *Ascetical Section*, the Additions of the Book of the Exercises of St. Ignatius are taken up and treated seriously one by one, and applied to the spiritual necessities of daily life. Every month in the *Eucharistic Section*, the Director himself explains something pertaining to the worship of the Blessed Sacrament, e. g., the rite of the Mass and of Holy Communion, the vestments, the holy days, the ornaments of the altar. Lastly in the *Mission Section*, the Sodalists personally make clothes etc., for the Missions.

The Men's Sodality numbering no less than 250 have their meetings in the Cathedral. A strict check is kept upon attendance, and the men themselves are asked to see to it that the Recorders are present and do their duty. Besides the ordinary exercises of piety, the Sodalists meet in a hall and the good works to be undertaken in connection with the apostolate are discussed there in a friendly way. These men are always among the first wherever Catholic affairs are concerned. They are anxious to engage in works of charity and social welfare, and they offer to help the Parish-Priests wherever laymen can be of use. There are *study circles* besides for men Sodalists, and they in their turn sometimes conduct similar circles for other men of the city. So, for example, there was a discussion lately on the activity of the Sovereign Pontiffs in social works, commencing with Leo XIII, and how later Pontiffs strove to remedy those evils, which if neglected would cause so much unhappiness to the human race. Cultivated and trained by studies of this sort, our Sodalists no longer keep mum if some one happens to ask in their presence, what social help is given by the Catholic Church to the people? On another occasion, study circles are held on the liturgy of the Sacraments.

This is certainly serious work and very well calculated to form lay apostles.

Comillas, Spain. *The Philosopher Sodalists* of this Pontifical Seminary held an Academy on March 25th, in which papers were read on " The Life of St. Aloysius, " " St. Aloysius in the Church, " " St. Aloysius in Art. "

Bonn, Germany. Men Sodalists here give 1.20 Marks a year to enable poor Sodalists to make a closed retreat.

Baar, Switzerland. Sodalists here in order to increase the knowledge and the reading of Catholic papers entered into an agreement to buy and read rapidly a large number of Catholic papers. As soon as a Sodalist has read one he passes it on to another Sodalist and thus a large number of papers are read at small expense.

The objection is often made that this impoverishes Catholic publishers, but observation of many years, leads to the conclusion that the publishers really gain in the end. Where such a system is followed, many Sodalists become regular readers of Catholic papers which they never looked at before.

The 500th meeting of the Oratorical Section of the Sodality of Lustenau, (Vorarlberg), Austria, was held on November 2, 1925. The Secretary reported that during the past year, 33 Conferences were given, 28 essays read, and 44 exercises in public speaking were held.

The only Sodality for young men in the Diocese of Mysore, India, was erected in Blackpully, Bangalore, January 23, 1925. It numbers 85, and meets thrice a month. It has a number of sections for piety, among which it counts the Knights of the Blessed Sacrament, and the Archconfraternity of the Holy Rosary. A " League of Charity " Section helps the spread of articles of devotion at a cheap price. " Our Lady's Academy " puts on at least three religious plays a year, such as " Fabiola ". 23 reviews are at the disposal of the Sodalists in the Reading Room.

(Morning Star. April, 1926).

Rio Janeiro, Brazil. The work of the Sodality of Our Lady of Victories was briefly reviewed on the occasion of the distribution of premiums to the pupils of its night-school, " Cardeal Arcoverde ". " Under the direction of Father Riou, the Sodality increased the field of its activities in a short time. A Conference of Saint Vincent de Paul was founded; a Night-School for the poor also; a group of Sodalists recently began systematic religious instruction of the inmates of the House of Correction; other Sodalists also taught catechism in St. Ignatius College to neglected children whom they assembled there. Members of this Sodality will be found among the most flourishing Catholic societies of the archdiocese.

Florianopolis Brazil. The Catechetical Section of the Ladies' Sodality at the Cathedral under the direction of Father James Camara, a secular priest, was described in the April " Estrella do Mar " of Rio Janeiro, by a student of the Seminary of St. Leopold who spent his vocation with the Father Director.

Father Camara, on being called to be parish priest of the Cathedral, recognized the necessity of reorganizing the teaching of Christian Doctrine in the Cathedral, and he accordingly recruited teachers from the Sodality of the Daughters of Mary, for 4 courses of Catechism in the Cathedral and its dependencies.

As the enthusiasm of the Sodality catechists continued to increase the Director doubled two of the courses and added a fifth for the older students whom he himself undertakes to teach. Besides preparing children for first Communion, the Sodalists teach the " Catechism of Perseverance " so neglected in many places (as if First Communion meant good-bye to the Church).

Other Sodalists were appointed to search out and bring children to the Catechism classes; others still were appointed to collect alms for expenses. The Catechists on their own initiative proposed a supplementary class in the Beggar's Asylum; when the Director saw that they had gathered 70 children he parceled out other catechists to a number of chapels and to the most abandoned parts of the city. Hence in 7 other churches Sodalists are teaching 326 children; and the Cathedral

has 300. 3 other Sodalists help the Reverend Vicar to teach catechism in a school. This catechetical activity is carried on under the immediate direction of Father Camara, who besides giving the Sodalists an example by teaching personally, holds monthly reunions for the examination of their work, points out methods, solves doubts and sometimes visits their classes.

Lawyer Sodalist Dead. Mr. T. B. Arogyaswamy Pittay, Government Prosecutor, Madura, India, who died on March 10, 1926, was not at first very successful in his profession. He often concluded that justice was not on the side which he was invited to take up, and whenever this was so, he would have nothing to do with the case. Having undertaken a civil suit, he found out that his clients had suborned witnesses, and he immediately withdrew from the case. This ruined his reputation for civil business and he was compelled to undertake the defense of criminal causes. His honesty was finally recognized and in time he was made Government Prosecutor. A Sodalist from boyhood, he was many times made prefect of the Gentlemen's Sodality. Daily Mass, daily Holy Communion, daily visit to the Blessed Sacrament, daily recitation of the Little Office of Our Lady, were some of the concrete expressions of his motto "*God first and then all things.*"

(Morning Star, India, April, 1926).

AMBIGUITIES

The cause of the Sodality suffers considerably from ambiguities, inadequate names, and badly put questions.

For example, a Catholic weekly announced: "*National Congress of Sodalities of Our Lady*". I began to read it with great gusto only to find that the Congress included only Sodalities for *women*.

Of course women's Sodalities are real Sodalities, but in such notices unless the announcement be made to read "National Congress of *Women's* Sodalities", the false idea is inculcated and spread abroad that the Sodalities are essentially for *women only*.

Another example: In the account of the organizations directed by one of our provinces, after mention of Retreats and Missions given, the following heading occurs: Sodalities, Play-grounds, etc., which is another indirect way of insinuating that Sodalities may be compared to Playgrounds, and that recreation is either an end or at least a principal means in a Sodality.

A third example: Strenuous disputes are carried on as to what is better fitted to the times: The Sodality or the Association of Catholic Youth. There is a great error in the very statement of the question. Each of them is eminently fitted to the times and each of them is *more* fitted according to the particular view point. If the purpose is to preserve the *greatest number* of youth, the Association is more fitted. If there is question of forming a *nucleus of apostles* in the wider sense of the term, the Sodality is more fitted. But when the two organizations are improperly represented as opposed to each other, contempt and neglect of one or the other is the natural result.

Finally, in many Provinces, there is a custom of referring to certain individuals as "*Old Sodalists*". The term is applied to those who were members of some boys' Sodality and who on growing up did not join any Sodality for older persons.

The term "*old Sodalists*" is a contradiction in terms since these people, like all Sodalists promised that they would always remain Sodalists and keep the essential Rules, and hence by implication, they promised to keep the rule, which prescribes that on changing one's abode or one's condition in life, the Sodalist will enter another Sodality and discharge his duties as a Sodalist there. Hence these people are either "Sodalists" or "active Sodalists" or "deserters". What else can they be?

OVER THE TELEPHONE

"A number of Chicago pastors have promised to interest young ladies of their *Sodalities* in the work of the Instruction League." (Bulletin C. I. L.)

Exactly! Young Men! Next! Remember that there are little fellows who need a *man* to handle them.

"Thou art the man!"

When is the International Congress of Sodalities to be held of which there was so much talk some years ago?

The question has been asked several times before and we must still give the answer we gave then: When we have come to take the Sodalities more seriously and have put them on a more vigorous footing! Otherwise when the Congress was held, we should find ourselves much poorer than we imagine. If however, there should be some signs of life in places where the Sodality seems to have fallen asleep, a Congress would do good, by giving strength to the wavering, and by holding up to men of good will a broader and a more uniform way of life.

"I do not know whether the Acies Ordinata generally arrives at the College. However, I am asking you to forward me at your convenience some more recent copies."

Are Jesuits ipso facto Sodalists? It is a mistake to say so, according to Father Mullan, in "*The Sodality of Our Lady Studied in the Documents*", n. 294. Some of our V. R. Fathers General forbade Jesuits to be enrolled. Pope Benedict XIV however extended the indulgences to them. This does not affect the membership in the Sodality of such Jesuits as were Sodalists before entering the Society, since the principle still remains true: "*Once a Sodalist, always a Sodalist.*"

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